SUNDAY SERMON

A Scholarly Discourse By Rev. Dr. T. L. Cuyler.

Brooklyn, N. Y.—Sunday morning the union services of the Central Presbyterian, Nostrand Avenue M. E. and Puritan Congregational churches were transferred to the first named church. The preacher was the Rev. Dr. E. Trumbull Lee, D.D., pastor of the Chamberlain Wythe Memorial Presbyterian Church, Philadelphia, who is prominent in all the work of the denomination. His subject was "God's Plan of a Christian," and the text was taken from Ephesians iii:19, "Filled unto all the fullness of God" (R. V.).

Dr. Lee said in substance: As the apex of a pyramid is that point toward which the upright lines of the shaft converge, so our text is the culmination of the teaching in verses 16-19 inclusive.

In these verses the sacred writer gives a unique and glorious description of a Christian as God would have him be.

The writer would have his readers understand that none shall be entitled to fill out the plan in their lives so he makes the matter the subject of prayer. See verse 16. He says (16-19) that the whole family of Christian believers may be strengthened by power, faith, knowledge and love in an unusual degree, and he also says: "Unto all the fullness of God." That is, an overflowing measure. By this is meant that if in order to meet his requirements more is needed than life it is necessary to have more power, then we must overflow with power, or knowledge, overflow with knowledge, or love, overflow with love. "The love of Christ," the redemptive love. In a word, a full grown Christian is that a Christian is a believer in Christ overflowing with these constituent qualities of the Christian life.

This raises the question of resources. When I was visiting a rancho on the Arkansas River, running east from the Rocky Mountains, carried a large volume of water. At one flow dam. The river was drawn on to supply many thousand acres of rich river and laterals from these canals, which for extent and capacity would soon have exhausted the river but for vast areas of land above the rancho in the basins or great pockets of the mountains, which the daily toll of the summer sun distilled into countless streams, which flowed down and supplied the river. The sides of the river to supply the large droughts of water required for the canals was in resources which the river drew upon in the mountains. God is characterized by infinite resources. In Him is an infinite reserve of power, knowledge, love. He, therefore, plans that Christians shall overflow with those qualities herein enumerated, namely, power, faith, knowledge, love. So the plan is unfolded under the master-hand of the inspired apostle. Study with me the passage, first, the overflow of power: "Strengthened with might through the Spirit, in the inner man . . . unto all the fullness of God."

This means that the entire moral nature comes into touch with God at conversion and becomes strengthened so that it becomes the expression of the power of God to save. In this city is a vast electric car system. Each car has a known carrying capacity and moves, empty or filled for all passengers, but only on the level at the City Hall, but up a steep grade as when passing up Fulton street past Fort Greene place. But such a car is a unit in a system, let us say, of 3000 cars. Now the company does business on the basis of a way to move than enough power for all the cars for the their united capacity. These cars are "strengthened with might" by contact with the central "station of energy." And each car in the system is the expression of the totality of the electric power. So when we become Christians we become such by coming into contact with God through the Holy Spirit, and we become the expression on earth of God's power to save. This is the reason why, again and again, vast systems of wrong and of unbelief have been toppled over, when the force of evil can ever come to stay.

The first question any one needs to ask is, "Am I a Christian?" Heaven and hell are fixed according to the answer to that question. But the next question is, "What kind of a Christian am I?" Am I a unit of patient, persistent, unconquerable power? Counting Protestants in this country, we are forty millions in number. Twenty millions of these are members of churches. It is impossible to estimate the variation of the victories of our religion if each unit were the expression of overflowing power in Christian activity. Paul, however, grasped the dynamic possibilities involved, and exclaimed: "I can do all these things through Christ, who strengthened me." This assertion of superhuman ability to accomplishment can be cultivated by us if we make use of all the agencies, instrumentalities, ordinances and institutions of our religion, just as a man in the physical world can make himself a hundredfold the master of situations by laying hold on steam, electricity and the like.

Second—The overflow of faith. "That Christ may dwell in your hearts by faith . . . unto all the fullness of God." Faith removes mountains. It has always done so. The victories of faith are simply marvelous. But victorious faith is not a sentiment, nor an intellectuality, nor an imagination. Victorious faith is self-action in the soul. It begins with a man and externalizes itself in achievements. Neglect is characterized by men who believed that that planet could be reached, but was discovered. Fulton believed that he could propel a boat by steam, and ceased not till his steamboat was striking the waves of the Hudson River with its paddle wheels, and so evoked a new note in the song of the world's industry. Every witness of faith, to come from the overflow of faith from within to the great world outside. So in the fold of the Christian life. "Faith without works is dead, being alone." Faith is a conviction of truth, and there is the harnessing of all our faculties of mind, body and soul to the many enterprises by which surely the kingdoms of this world are becoming the kingdom of our Lord Jesus Christ. Jesus Christ is clothed to rule the world, to create here a new earth wherein dwelleth righteousness. Show the wicked, the unbelieving, the worldly people all about you that God reigns, and you believe it, that Christ saves and you believe it, and that the Holy Spirit sanctifies and you believe it. Overflow of faith!

Third—The overflow of knowledge. "That ye may be able to comprehend — to know — the length, breadth, depth and height of God's plan to save . . . unto all the fullness of God." Any one who responds to God's great passion of redeeming mercy becomes a larger and a better being, made so by that very response. Such an one gets knowledge of God, and the relations between God and man, man and God, and man and man, that no school of philosophy ever can supply. Increase, not, in knowledge of divine truth, to live up only to the average of current contemporaries, but push that average up. Knowledge determines the world in which we live. Here are two men, an ignorant man and a well-read man. They live on the same planet, but also they live in different worlds. The ignorant man cannot understand the world in which the educated man lives. He was never in it. The educated man understands the world of the ignorant man, but stands out of that world in the same. The difference between the two men is that of knowledge possessed.

Consider the natural man, the man of the world who lives for this life and knows nothing about the world in which the Christian lives. They live in different worlds. The difference between the two is in the degrees of knowledge possessed by them. And in knowledge, and that the overflow of knowledge, that makes one a spiritual man, a mature Christian.

Fourth—The overflow of love. "And to know the love of Christ which passeth knowledge of Christ." What is the greatest thing about God? Not His power, omniscience, nor omnipresence, nor yet any of his attributes, but His love. "God is love." And what He is must be greater than what He does.

Moreover, what redeems the world? Not philosophy, nor science, nor more elaborate systems of education. But love saves the world—love, love, overflow with love. "The love of Christ," the redemptive love. In a word, the sum of a true Christian is that a Christian is a believer in Christ overflowing with these constituent qualities of the Christian life.

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EPWORTH LEAGUE LESSONS

SUNDAY, OCTOBER 7.

The Grace of Giving. 2 Cor. 8. 1-5—Christian Stewardship Day.

Daily Readings.

Benevolence one of the tests of the Christian life. 2 Cor. 9. 6-14.

Beneficence must not be confined to our Christian friends. Prov. 25. 21, 22.

The grace that needs developing to abundance. 2 Cor. 8. 6-9.

Prudence in administering. 2 Cor. 8. 18-21.

A liberal spirit. 2 Cor. 9. 6-8.

A system of giving. 1 Cor. 16. 2.

The special use made of the term grace by the New Testament is in reference to the mind of God as manifested toward sinners, his redemptive mercy, whereby he grants pardon for offenses and bids those who have gone astray to return and accept his gift of everlasting life. Quite easily the word came to attach to the spiritual state of those who have come under the power of divine grace, and to the evidences or tokens of such experiences, as when the aims contributed by the Christian churches are designated.

The Corinthian churches abounded in "faith, in utterance and knowledge and diligence and love" — and so Paul says Paul, "that you abound in this grace also" (2 Cor. 8. 7). So, giving, or the spirit of giving, is exalted above holy fellowship among the lovely qualities of Christian character. And giving is a means of grace, that is, a method by which we obtain more favor of heaven and by which we overcome the spiritual inertia. Giving tends to kill in us every manifestation of a greedy, selfish spirit.

The Bible seems to have been written with the idea that one tenth of one's income and one seventh of one's time came by right. Since the tenth of the increase and keeping a Sabbath seems to be among the unconstitutional provisions, so to say, for the government of the universe.

True Christian liberality is eager and glad, because their gifts are but a part of the giving of one's self. Till then there will be no real betterment of society. "The gift without the giver is bare." Paul's idea is that this grace should be cultivated along with other Christian qualities. As loving deepens power of loving, as speaking increases ability to speak; as forgiving makes it easy to forgive, so does giving make beneficence a joy. Moreover, it usually increases one's capacity to bestow. See Illustrations. But Paul has a warning also for those who are content with the Lord's bonds. He picked out a very trusty brother, with Titus, to carry the money to Jerusalem, for the modern church must not be compromised by even the suspicion of dishonesty in administration. This ninth chapter of Second Corinthians is a great evangelist has much to call "The Giving Chapter." It is see how Paul lays reason to reason for the benevolent life.

III. A warning against hypocrisy (vs. 38-40). In verses 35-37 Jesus asks the Jews a question which they could not answer. "Is His doctrine." In His teaching. R. V. Observe." In His teaching. R. V. Glory." Among other things he said: This is the faith of which our Lord is the author both in the structure of the gospel, and in the experience of the believer. This is the temple of a divine thing. It has always been subject to test. But these very tests have only brought out its enduring qualities and sublime achievements. I was never more confident than I am to-day of the out of proclaiming the faith of our Lord Jesus Christ as the only solvent for life's perplexities, disappointments, anxieties, worries, doubts, problems, unrest, lawlessness and the world's sins, both old and gray-headed, and all so strong and yet having age-long redundancy. I am convinced that human wisdom is powerless to change the experiences here listed, that no evolutionary process can deliver us from them by enabling us to outgrow them and throw them off, and that a new and "new theology" to provide a better way than the old way—"the faith of our Lord Jesus Christ, the Lord of glory."

We need to pray the disciples' prayer—"Lord increase our faith." Our faith conquers everything but God, and wins Him.

Value of Effort.

Nothing worth having in this universe of God is to be obtained without effort. Strenuous endeavor, deliberate, unceasing, persistent toil is what him who would follow after truth. Does the wilderness open out before him? Then let him go into the wilderness. By and by it will blossom as the rose. And the secret fountains of living water will spring up in the midst of it. The lonely in its solitudes will become peopled with companions and companionship will come and minister to him.—William D. Little.

God's Type-Setting.

Our Lord God is like a printer who sets the letters backward; we see and feel Him set the types, but how we cannot read them. When we are printed off, yonder in the life to come, we shall read it all clear and straightforward. Meantime we must have patience.—Martin Luther.

Talk with Jesus.

A little talk with Jesus is worth a lot of talk about Him.—Ram's Horn.

SAVES FATHER FROM BULL.

The courage of his son, aged twelve, saved Charles Lorena, a Port Elizabeth (Africa) farmer, from being torn to pieces by the horns of an angry bull, the property of a boer. The correspondent of the New York World says Lorena was returning from the field to the farmhouse for dinner when he noticed that the bars had been lowered by one of the summer boarders. Crossing the paddock, his big bull spied a red handkerchief on his neck, following and snorting the boy charged the farmer and tossed him over his head. Lorena fell near the fence, but before he could rise the bull was caught on the enraged animal's horns and thrown aside.

Then little George Lorena came to his father's residence, and, striking the bull with a pitchfork, attracted his attention while his father crawled through the fence and fell into the next field unconscious. Dr. Walker and two Millville physicians hurried to the scene. They believe the man has received fatal internal injuries. He sustained scores of contusions of the body and legs.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR OCTOBER 7.

Subject: The Two Great Commandments—Mark xii. 28-34 and 38-44—Golden Text: Mark xii., 30 —Memory Verses, 30, 31.

I. The two great commandments (vs. 28-31). 28. "One of the scribes." Matthew calls him a lawyer. A doctor of divinity. A professional interpreter of the Law of Moses. "Came. Probably at the request of the Pharisees who were determined to catch and overthrow the Saviour. "Having heard—perceiving." He had listened attentively to the discussion of Jesus with the Herodians about the tribute money and with the Sadducees about the resurrection and had been pleased at the answers Jesus gave. "The first commandment." This was a disputed question among their doctors of the law. Some ascribed first place to the sin of sacrifices, others to the law of circumcision, others to the law of the Sabbath, while some gave this distinction to the law of meats. But Jesus, with much better reason, decided in favor of a commandment inclusive of the whole of piety, and based upon the Mosaic text, word and word.

29, 30. "Jesus answered." He quoted from Deut. 6.4-9. "One Lord." Hath in the absolute unity of the Godhead is the point where the Christian religion antagonizes all heathen religions.

30. "Thou." Christ makes this a personal matter. He puts the question in a general way, but He brings the truth home with a personal application. "Shalt." There is no chance for cavil here; no ambiguous expressions. Love to God is the highest service to obey this commandment only as the love of the heart. "With all the soul" abroad in our hearts by the Holy Ghost (Rom. 5.5). "Mind." Strength of the intercase and keeping a Sabbath seems to be among the unconstitutional provisions, so to say, for the government of the universe.

"The strength." The first table of the law defines our duty to God; the second, our duty to our neighbor. "Is like." Of a like nature, embracing the whole of our duty to man. "Neighbor as thyself." See Lev. 19.18. The Jews understood neighbor to be confined alone to Jew, but Jesus taught differently (Luke 10.25-37).

II. A discreet answer (vs. 32-34). 32. "The scribe said." He expressed his disapproval of Christ's answer. He "more than" Matthew. "The scribe gathers up in his reply some of the great utterances of the prophets concerning the superiority of love to God and man over all mere ceremonial observances. See 1 Sam. 15:22; Psa. 51; Hos. 6:6, 24. "Discreetly." His knowledge and understanding. "Not far." He was near, but still on the outside. It is possible to be near and yet be lost. "No man," etc. No one undertook to question Him in the temple of the Lord after this.

III. A warning against hypocrisy (vs. 38-40). In verses 35-37 Jesus asks the Jews a question which they could not answer. "In His doctrine." In His teaching. R. V. Observe." In His teaching. R. V. Glory." Among other things he said: This is the faith of which our Lord is the author both in the structure of the gospel, and in the experience of the believer. This is the temple of a divine thing. It has always been subject to test. But these very tests have only brought out its enduring qualities and sublime achievements. I was never more confident than I am to-day of the out of proclaiming the faith of our Lord Jesus Christ as the only solvent for life's perplexities, disappointments, anxieties, worries, doubts, problems, unrest, lawlessness and the world's sins, both old and gray-headed, and all so strong and yet having age-long redundancy. I am convinced that human wisdom is powerless to change the experiences here listed, that no evolutionary process can deliver us from them by enabling us to outgrow them and throw them off, and that a new and "new theology" to provide a better way than the old way—"the faith of our Lord Jesus Christ, the Lord of glory."

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CHRISTIAN ENDEAVOR NOTES

OCTOBER SEVENTH.

Christ's Life. X The Commandments He Left Us; Our Obedience.—John 15: 1-7.

All the failures in keeping Christ's commandments come from trying to keep them ourselves.

There are many rewards of commandment-keeping, but there are rewards unless Christ's love thought reward enough.

Can we obey one another because it is commanded? No; but because we love the commander.

Can we be friends of Christ, that "whatsoever" means? In the way? Yes, for Christ has promised to give us "whatsoever" help we ask.

A CRITICISM.

"Did the audience applaud when Mrs. Hytone sang?"

"No, when she stopped singing."—The Bohemian.

FOR THE FARMER AND STOCKMAN

Measuring Cattle.

The following has been given as a rule of some value in determining the weight when actual weigh__g is inconvenient, but in all the rules given the weight will vary widely with animals of the same girth. Cattle girthing five feet ordinarily weigh from 650 to 750 pounds, according to form and fatness; for each additional inch in girth add twenty-five pounds, up to six feet, and for each inch after six feet add fifty pounds.—New York Witness.

The Berry Patch.

Keep runners from strawberry plants. This is a good time to make a new bed. Three years is long enough for: an old bed. A new bed has larger berries and is not so weedy.

In planting strawberries, keep the sun and wind from the roots.

If plants are received from a distance and roots are dry, wash roots in a tub of water, puddle well in soil. Plant at once in moist soil, making a hole large enough around them.

Rake the bed to loosen trampled soil and conserve moisture.

Clean out all old canes from blackberries and raspberries, and leave five good new canes standing. Good strong canes have large buds and berries next year.

Remove all seed caps from shrubs that have flowered, as they consume a lot of strength from the bush and tend to the new growth.—Indianapolis News.

The Robber Cow.

Two cows cost $40 each a year to keep. One of them yields 4000 quarts of milk a year, that brings $36. The other yields 1200 quarts, that brings $26. The latter loses about $14 and reduces the gain on the former from $46 to $32. Why do you keep that poor quart cow? You would be better off with the one that clears $46, for you would have only half the trouble and half the work and half the feeding, and you would gain $14 each year. There are with a cow-test association in this market for years to come and prices must rule quite active all the cows were eliminated which are kept at a loss. Dairy farmers have not yet half waked up to an understanding of the great practical importance of weeding out the unprofitable cows from their herds. Many a man would make a fair profit, that now faces constant loss, if he would keep only such cows as pay a profit on their keep.—Indianapolis News.

Remedy For Dandelions.

To the person who is trying to maintain a lawn dandelions are nothing but a source of work and annoyance. Cutting them off is useless as the surface seems merely to have the effect of making them multiply the faster. C. W. E. Evans, of the United States Department of Agriculture, calls attention to the extensive methods of lawn making and upkeep by the use of gasoline. A sprayer is put on the end of the spraying nozzle at the end of the hand of dandelion, or chickory will destroy them root and branch without injuring the grass. Dandelions are not affected by the gasoline unless it is carelessly applied in undue quantities.

How to Plant Peas.

Cow peas can be planted in linseed with the corn at the last cultivating, but this is not desirable as it binds up the corn too much. The best and most economical way is so sow them between the rows and plow them in at the last cultivation of the corn. In this way the crop costs only the seed and the sowing. Of course cow peas can be not to be cut for hay, but the peas can be gathered for feed, or if the Black Pea or Red Ripper are sown they will die on the ground until the corn is gathered and the hogs can be fattened on them. The hogs will put the vines when the first peas begin to ripen, otherwise the stalks will become too woody. Mow the vines after the morning dew is off and there will until afternoon and then haul them into the barn. If you wish to stack your pea hay in the field, cut when the pods are the size of a man's arm and about eight feet long. In trimming keep the prongs ten or twelve inches long. Make a tripod of the poles, locking them firmly together with their fork ends. Pack as the hay is mowed, haul to these poles and throw the vines on them, keeping them well out from the ground. When finished, cover the stack with a straw canvas or long grass to protect it from rain.

Cucumbers.

Few garden plants have been known to and cultivated by man longer than the cucumber. De Candolle has proved that this plant has been in cultivation between three and four thousand years. There is no specific remedy for the striped cucumber beetle. Direct applications of poisons, such as Paris green or other arsenical, will destroy the beetles when they occur in moderate numbers. A normal crop may be placed at about 200 half-barrel baskets per acre, the price varying from fifty cents to as much as $2 per basket. After the fruits have been harvested and the marketing season-has closed, the vines should be destroyed by gathering and burning or plowing them under, so as not to harbor or breed disease. A point which is of prime importance in the management of the cucumber patch is that none of the fruits be allowed to come to maturity. The ripening process, which means the development and maturing of the seeds, produces a heavy strain upon the growing plant, the life and yield of the plant being in proportion to the number of fruits which are allowed to ripen.—Farmers' Bulletin, United States Department of Agriculture.

Box For Tying Wool Crop.

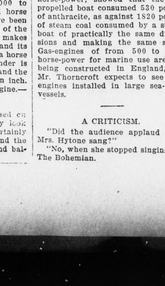
There are two ways of tying wool still practiced in many sections. Both have their advocates, and both have their merits. Boxing, as it is called, is probably most commonly practiced with wool on the farms. On the ranches wool is either sacked up loose or tied in a loose bundle.

Personally I prefer the boxing, but one should try to satisfy the demands of the trade when he presents seems to be in favor of the loose bundle. In either case the object sought is to so do up the wool that each fleece will be kept entirely separate and with the tips and sides out.

The reasons for this are obvious. There are no two fleeces alike. All of the best fleeces, each grade put by itself before anything else can be done with it. Rejections are made and all parts of the fleece were alike it, of course, could all be packed together and sold at one price. But in assorting a lot of loosely packed wool is such that much less can be paid for it.

The loose bundle is preferable except in two ways. A loose bundle is more apt to come to pieces before reaching the sorter, unless too large a number of twines is used. Both are objectionable features.

In boxing the fleece can be done up in a much more compact form with the use of less twine and is less liable to



The Wool Tying Box.

come to pieces in handling. Buyers, however, do not make any serious objections to either form when properly done.

First, the shearer should endeavor to keep the fleece in as nearly a compact form as possible. After removing all tags locks, lay the fleece flesh side down, and after closing in the sides fold over towards the centre from all sides, folding each one so as to make a bundle about a foot square, then turn the fleece over on about four feet of the twine and bind it around the second time the opposite way and so firmly. Open the sorter is going through in preparing it for the best. For the benefit of those who have never seen a wool box the following description by the Orange Judd Farmer may be helpful:

"For each side take two pieces a three feet long and one foot wide and for the ends two pieces, each a foot square and hinge them together as shown in the cut. Now saw two notches on each end of the four sides to hold strings as indicated in diagram, cut your strings about three feet long and lay them over and in the notches cated by dotted lines. After folding the fleece as mentioned above, put in the box, fold up the sides, then the end pieces, fastening them with the strings, and the box is ready to tie together.

The Meadows.

The pasture land (and that intended for producing hay for mowing) should consist of separate fields. If the pasture can be divided so that in summer it should not be required to go more than one-half mile to any hay crop should be separate from the pasture produce is that the pasture should contain a large proportion of grasses as possible, some of the best kinds being profitable if grazed, as they do not grow to any height, except for being cured as hay. Pasture grass should be short, because the animals prefer it thus, and they can then better select the kinds preferred. The estimation per acre should be two inches high, is always sweeter and more highly relished than any other, and if a pasture can be so managed that the stock they will keep the grass short, and therefore, should expect a crop of hay from his pasture ground. The meadow is depended for producing a heavy crop, and the meadow is also given up to the animals at times. The point is not to take advantage of the meadow, but to make it better by increasing the crop of hay and preventing pasture, some fault should not be condemned if it also has merit. Orchard grass comes early in spring, it will remain for several years, and it thrives Herd's grass grasses could not exist. Blue grass can be made to thrive on many soils, prefer-ably limestone land, and it is a grass that gives the best late pasturage, but it should not be grazed too closely early in the season. The farmer should study his soil and adapt the varieties of grasses thereto, in order to avoid total failure should the season be unfavorable for some kinds.—Philadelphia Record.

POPULAR SCIENCE

It is shown in the Phi-nal of Science that the striped snake (Coluber) makes excellent prospects for the manufacture, as do certain pine fibres and grasses.

The cost of forms annually amounts to such a large part of the total cost of production that inventors have been active in devising about its reduction. For this reason the Bureau of engineers is investigating a method of forming concrete piles, poles and fence-posts without the use of wooden forms, by the simple process of dipping or winding concrete on a suitable foundation.

An Italian scientist has invented a novel substitute for paper. He uses the fruit of the Barbary fig tree which being of excellent reservoirs of dew in the spring the scientist decides about the four cubic inches to protect from the cold. The dew is collected in this cactus, and this ditch is filled with thick pieces. These are made and beaten down. The ingenious pulp, which is then stores up much moisture, and gives out gradually, sometimes for as long as four months.

M. Constantini, of Paris, during been successful in applying the gasoline motor vehicle to agricultural purposes. He has already tested upon his own farm in the form of a lifting screw or automobile, which can be used for ploughing, reaping, and other purposes. He has also invented a machine which can be used for sowing, reaping, and other purposes. He has also invented a machine which can be used for sowing, reaping, and other purposes. He has also invented a machine which can be used for sow